

DEVELOPMENT OF A MAHARAH QIRA'AH MODULE WITH A RELIGIOUS MODERATION PERSPECTIVE AS A COUNTERMEASURE TO RADICALISM FOR UNIVERSITY STUDENTS

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Abstract

Religious moderation can be developed through the socialisation of ideas, knowledge, and understanding of religious moderation through maharah qira'ah module with religious moderation insight as a strategic step to design understanding and awareness of religious moderation for students to be disseminated more widely to the community. This type of research is development research using the Borg & Gall model with restrictions so that researchers simplify the research into six stages, namely: Potential and Problem Analysis, Data Collection, Design, Design Validation, Design Revision and Product Trial. Data were collected through five data sources, namely interviews, literature studies, questionnaires, questionnaires and documentation. In this study, there are two types of data obtained, namely: (1) qualitative data for product design and validation, (2) quantitative data for product validation and product effectiveness. Two data analysis techniques were used, namely: (1) qualitative descriptive analysis, used to process data from reviews from material experts and teaching material / design experts, and students. (2) Quantitative descriptive analysis, this is used to process data obtained through questionnaires in the form of percentages. Quantitative descriptive analysis, this is used to determine the difference or significance of pretest and posttest scores. Based on the data and analyses carried out, it can be concluded that the development of maharah qira'ah modules with insight into religious moderation values was developed through six steps, namely: Potential and Problem Analysis, Data Collection, Design, Design Validation, Design Revision and Product Trial. In terms of data analysis that has been carried out, the validation results obtained from experts 1 and 2 show the percentage figures of 84.3% and 83% respectively. Which means it is very feasible to use. While the average value of the posttest of Arabic language education students of UIN Maliki Malang is included in the good category with a score of 75 while the average value of the posttest of Arabic language education students of UIN Sunan Ampel Surabaya is also included in the good category with a score of 74. Thus, the learning can be said to be successful. Meanwhile, the effectiveness of the media based on the table of the results of the use of media can be seen that the percentage of completeness of the learning outcomes test of Arabic language education students of UIN Maliki Malang is included in the good category with a score of 62.5% while the percentage of completeness of the learning outcomes test of Arabic language education students of UIN Sunan Ampel Surabaya is also included in the good category with a score of 62.8 or in other words effective.

Keywords: Module, Maharah Qira'ah, Religious Moderation.

1. INTRODUCTION

The social relations within Indonesia's pluralistic society often lead to friction and sometimes result in radical actions. This is particularly true for the younger generation, who become easy targets for anti-religious moderation propaganda agendas. In 2019, a survey by the Institute for Islamic Studies and Peace revealed that 52% of students supported radical actions in Indonesia. Additionally, 52.3% of students endorsed extremist actions in the name of religion, with 14.2% justifying bomb attacks. Furthermore, 21% of teachers and 25% of students believed that Pancasila was no longer relevant. The survey also noted that 84.8% of students and 76.2% of teachers

agreed with the implementation of Islamic Sharia law in Indonesia (Setyawan, 2019). Moreover, in 2019, Halili, the Director of Research at the Setara Institute, stated that ten state universities were exposed to religious radicalism, spread across Jakarta, West Java, Yogyakarta, East Java, and West Nusa Tenggara (Abdi, 2019).

Meanwhile, Ali suggested that campus environments have become targets for radical groups to recruit potential terrorists who become martyrs for the radical movement. This situation necessitates heightened awareness among students to avoid being exploited by radical-terrorist groups aiming to create division (Nurudin et al., 2013). Students are targeted by radical groups because they are considered capable of building support bases, possess skills and knowledge, particularly in engineering fields, and are a group whose thoughts and mentality are still uncertain and searching for identity (Masyarakat, 2019) (Anggraeni et al., 2022).

The educational world, especially higher education, plays a crucial role in countering intolerant and radical religious ideologies (Patih et al., 2023). Considering that campuses are strategic assets for the nation to produce superior human resources to compete in the global era, maintaining the integrity of Indonesia with Pancasila as the state ideology and foundation, the 1945 Constitution of the Republic of Indonesia as the constitutional basis, and the motto "Unity in Diversity" is essential to continue to be a collective spirit to safeguard the country bequeathed to us by the founders of Indonesia. Therefore, besides addressing academic issues, campuses also have the responsibility to ensure their institutions become one of the frontlines in combating radicalism. (Sugiarti et al., 2021) (Larasati, 2018)

UIN Maulana Malik Ibrahim Malang and UIN Sunan Ampel Surabaya are among the Islamic Higher Education institutions in Indonesia that place great emphasis on preventive efforts against the spread of intolerance and radicalism through strengthening the values of religious moderation in the institutionalization of religious moderation into binding programs and policies, such as the Religious Moderation House.

Religious moderation is an important pillar and a social capital in building this nation. Religious moderation is understood as Islamic values based on a sound and balanced mindset, avoiding extremism and coercion (Azahra et al., 2022). In other words, it is an inclusive and open attitude towards religion that tolerates differences. Religious moderation can be nurtured through the dissemination of ideas, knowledge, and understanding of religious moderation via Arabic language education as a crucial instrument for building religious character (Nasruddin et al., 2022). Messages of peace, mutual respect, tolerance, and the need to live in harmony can be embedded in the lesson content.

The content in Arabic language education is closely linked to Islamic values and studies, given the use of Arabic as the religious language directly connected to the face of Islam. Therefore, as one of the international languages, learning Arabic should be pursued to shape a change in mindset and the real implications of moderate Islamic understanding that reflect in the daily attitudes and behaviors of students.

The process of inserting the values of religious moderation in Arabic language education can be attempted through the development of reading skills modules (maharah qira'ah) with a perspective on religious moderation as a counter-narrative to the spreading radicalism, especially intolerance and radicalism propaganda through social media.

Reading skills in Arabic (maharah qira'ah) for PBA (Arabic Language Education) students is a receptive skill achieved through mastering speed reading techniques, including scanning, skimming, previewing, and predicting Arabic texts on various themes such as education, culture, heritage, religion, linguistics, health, and medicine.

The teaching of maharah qira'ah in higher education falls under the categories of comprehension skill and critical reading, where students are expected not only to read Arabic texts according to grammatical rules but also to understand the text's content by relating it to their own lives and society.

Through the maharah qira'ah course, strategic steps can be taken to design the understanding and awareness of religious moderation. The materials on maharah qira'ah with a perspective on religious moderation outlined in this module are expected to become embedded in the mindset, character, and even behavior in all campus and community activities.

The researcher hopes that through this book, the knowledge and behavior of moderation can be strongly instilled in PBA students and further disseminated more broadly into the community. The presence of this module is tangible evidence of the implementation of religious moderation in Islamic higher education, which is expected to be a source of information for students to get to know religious moderation better. (Nasution, 2023), (Kholiq et al., 2023).

The module referred to in this research is teaching material systematically and attractively arranged, including content, methods, and evaluation, that can be used independently to achieve the expected competencies (Anwar, 2010).

A module is a form of teaching material systematically and attractively organized so that students can easily study independently and can be used anytime and anywhere according to their needs. The aim is to clarify and simplify the presentation of messages to avoid being too verbal, overcoming time, space, and sensory limitations.

The module is part of the teaching material, which is an element following the teacher and students in the learning process (Gunawan, 2022). In today's context, teaching material is a crucial factor in addressing radicalism issues among students by incorporating the values of religious moderation into the university curriculum, which will then be translated into teaching materials, enabling students to benefit from reading various Arabic texts they study.

Students are the next generation who will continue the baton in managing the country and teaching the noble values of religion. In the learning context, efforts to insert the strengthening of religious moderation values are crucial in all learning sectors, especially in Arabic language learning, accompanied by lecturers setting an example of moderate religious attitudes. Thus, a future generation of moderate Indonesians is expected to emerge.

This paper will present the development of the maharah qira'ah module based on the values of religious moderation as a counter to radicalism among Arabic Language Education students (a case study at UIN Maulana Malik Ibrahim Malang and UIN Sunan Ampel Surabaya), along with the validity and effectiveness of the module's development.

2. METHOD

This development research employs the Borg & Gall model, which consists of 10 stages:

- 1) Potential and problems,
- 2) Data collection,
- 3) Product design,
- 4) Design validation,
- 5) Design revision,
- 6) Product testing,
- 7) Product revision,
- 8) Usage testing,
- 9) Product revision, and
- 10) Mass production (Sugiyono, 2013).

However, the research procedure adapted by the researcher in this development limits the steps to accommodate the researcher's needs and time constraints. As cited by Emzir from Borg & Gall, it is possible for researchers to limit their studies to a small scale, including restricting research steps (Emzir, 2012). Thus, the steps in this research are simplified into six stages: potential and problems, data collection, product design, design validation, design revision, and limited field testing.

The subjects of this research are the 2022 cohort of PBA (Arabic Language Education) students at UIN Maulana Malik Ibrahim Malang, selected in a limited manner through a small group involving 16 students, and another group of 35 students.

In the development of the module, data is collected from five sources:

- (1) Interviews, used to gather data on the initial situation analysis and background problems of this research;
- (2) Literature review, used to explore knowledge related to learning media in printed books or on the internet;
- (3) Questionnaires, used during the implementation stage to measure the feasibility of the product that has been created, both in the review stage by subject matter experts, design/material experts, and students during field testing;
- (4) Tests, used during the implementation stage with pre-test and post-test in the form of multiple-choice questions to measure student knowledge before and after using the module with a pre-experimental design (One Group Pretest-Posttest);
- (5) Documentation, which involves collecting data and descriptions of product development reports based on the development model used.

This research obtains two types of data:

- (1) Qualitative data for the design and validation of the product, and
- (2) Quantitative data for the validation and effectiveness of the product.

Data analysis employs two techniques:

- (1) Qualitative descriptive analysis, used to process review data from subject matter experts, design/material experts, and students. The results of this analysis are then used to revise the developed product;
- (2) Quantitative descriptive analysis, used to process data obtained through questionnaires in percentage form.

In this research, the data analysis technique used to determine the difference or significance of pre-test and post-test scores is paired sample t-test (if the data is normally distributed) and Wilcoxon rank tests (if the data is not normally distributed). Additionally, the Normalized Gain (N-gain) calculation is used to determine the score improvement of each student.

3. RESULT AND DISCUSSION

3.1 Steps to Develop the Media

3.1.1 Potential and Problem Analysis

Gap	: 1) Most students follow Islam Ahlusunnah wal Jama'ah, especially those from pesantren and madrasah aliyah backgrounds. However, an empirical portrait of the attitudes of "some" students shows a tendency towards radicalism and extremism, particularly among those from general secondary schools and actively involved in Islamic religious extracurricular activities. 2) Most students have limited knowledge regarding the values of religious moderation. 3) The majority of students do not understand the urgency of religious moderation in the context of Indonesia as a multicultural and multi-religious country. 4) The majority of students do not comprehend the negative impacts of a low understanding and appreciation of the values of religious moderation in fostering peace and harmony among religious communities. 5) The majority of students do not have supporting reference books.
Purpose	: Planting knowledge and moderate behavior in PBA students to be further disseminated more widely into the community
Learners	: PBA students of the 2022 cohort who are currently taking the <i>maharah qira'ah</i> 1 course at UIN Maliki Malang and UIN Sunan Ampel Surabaya
Media Development	: A module with a religious moderation perspective
Method	: Discussion and Q&A




3.1.2 Data Collecting

This stage involves the preparation, selection, and writing of learning materials in the form of a module, including:




- a) preparing and writing instructions,
- b) preparing and writing learning objectives,
- c) preparing and writing lesson material descriptions,
- d) preparing and writing a vocabulary list,
- e) preparing and writing materials on prepositions (*huruf jar*), verb conjugations (*tasrif fi'il*), and synonyms or antonyms with English translations,
- f) preparing bibliographies for each chapter,


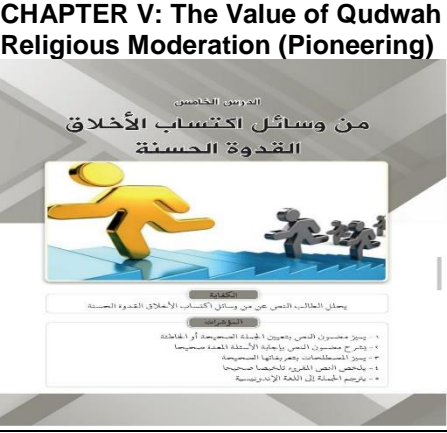
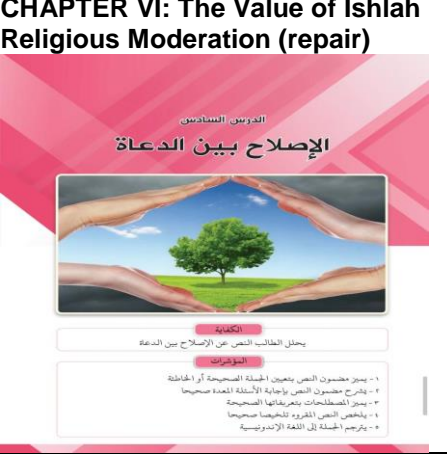
- g) preparing and writing questions, exercises, tests, and answer keys, and
- h) preparing proverbs (*mahfudzot*).




3.1.3 Desain

No.	Part of Modul	Description
1.	<p>Cover Page</p> 	<p>The module cover is designed with attractive images and colors. The front cover includes the title of the developed module, named "Al-Washt," and the author's name.</p>
2.	<p>Preface</p> 	<p>The preface is written at the beginning of the module, including an expression of gratitude to God Almighty in the first paragraph. It also explains the purpose of creating the module.</p>
3.	<p>Table of Content</p> 	<p>a table of contents to help readers easily find the pages of the material they are looking for. With the table of contents, the search process becomes more efficient and effective.</p>
4.	<p>Modul Description</p>	<p>The module description explains the urgency of inserting religious moderation among students to campaign for religious moderation, which is an important pillar and social capital in building the nation. Additionally, it explains the purpose of developing the maharah qira'ah module with</p>

		<p>a religious moderation perspective as a counter to radicalism discourse. Through this module, strategic steps are taken to design an understanding and awareness of religious moderation.</p>
<p>5.</p>		<p>Usage instructions serve as an informational guide to help students learn independently.</p>
<p>6.</p>		<p>The module includes core competencies as objectives to help students complete or master the material in the learning process.</p>
<p>7.</p>		<p>The material in the module is organized comprehensively and cohesively, with descriptions supplemented by information, examples, and illustrative images to help students understand the learning material and increase their interest in learning, making the process more enjoyable and less monotonous. Each chapter includes:</p>

	<p>CHAPTER I: <i>Tawassuth</i> Values of Religious Moderation (middle)</p>  <p>الدرس الأول الوسطية في الإسلام مفهومها ومظاهرها</p> <p>وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا...</p> <p>الكلمة يحلل الطالب النص عن الوسطية في الإسلام مفهومها ومظاهرها</p> <p>التوترات</p> <ol style="list-style-type: none"> ١- يميز مضمون النص بتعيين الجملة الصحيحة أو الخاطئة ٢- يشرح مضمون النص بإجابة الأسئلة المعدة صحيحا ٣- يميز المصطلحات بتعريفاتها الصحيحة ٤- يخلص النص المقروء تلخيصا صحيحا ٥- يترجم الجملة إلى اللغة الإندونيسية 	<ol style="list-style-type: none"> 1. A cover page of the material, including standard competencies and core competencies 2. The main material on religious moderation enriched with vocabulary lists and their English translations, prepositions (huruf jar), verb conjugations (tasrif fi'il), and synonyms or antonyms with English translations 3. Tadrib 1 consists of answering 10 true or false questions 4. Tadrib 2 consists of answering 5 essay questions 5. Tadrib 3 consists of answering 5 matching definition questions 6. Proverbs (mahfudzot) 7. Bibliography <p>Chapter I discusses the value of religious moderation, <i>tawassuth</i> (middle path).</p>
8.	<p>CHAPTER II: The Value of Religious Moderation i'tidal (perpendicular)</p>  <p>الدرس الثاني الاعتدال في الإسلام</p> <p>الاعتدال التطوُّر</p> <p>الكلمة يحلل الطالب النص عن الاعتدال في الإسلام</p> <p>التوترات</p> <ol style="list-style-type: none"> ١- يميز مضمون النص بتعيين الجملة الصحيحة أو الخاطئة ٢- يشرح مضمون النص بإجابة الأسئلة المعدة صحيحا ٣- يميز المصطلحات بتعريفاتها الصحيحة ٤- يخلص النص المقروء تلخيصا صحيحا ٥- يترجم الجملة إلى اللغة الإندونيسية 	<p>Chapter II reviews the value of religious moderation <i>i'tidal</i> (perpendicular)</p>
9.	<p>CHAPTER III: The Value of Tasamuh (tolerant) Religious Moderation</p>  <p>الدرس الثالث الإيثار في الإسلام</p> <p>الكلمة يحلل الطالب النص عن الإيثار في الإسلام</p> <p>التوترات</p> <ol style="list-style-type: none"> ١- يميز مضمون النص بتعيين الجملة الصحيحة أو الخاطئة ٢- يشرح مضمون النص بإجابة الأسئلة المعدة صحيحا ٣- يميز المصطلحات بتعريفاتها الصحيحة ٤- يخلص النص المقروء تلخيصا صحيحا ٥- يترجم الجملة إلى اللغة الإندونيسية 	<p>Chapter III reviews the value of religious moderation <i>tasamuh</i> (tolerant)</p>
10.	<p>CHAPTER IV: The Value of Religious Moderation in Al-Shura (deliberation)</p>	<p>Chapter IV reviews the value of religious moderation <i>al-Shura</i> (deliberation)</p>

	 <p>الدرس الرابع منظومة الشورى في الإسلام</p> <p>يحلل الطالب النص عن منظومة الشورى في الإسلام</p> <p>المؤلفات</p> <ul style="list-style-type: none"> ١ - يميز مضمون النص بتعيين الجسلة الصحيحة أو الخاطئة ٢ - يترجم مضمون النص بإجابة الأسئلة المعدة مسبقاً ٣ - يميز المصطلحات بتعريفاتها الصحيحة ٤ - يناقش النص الفروق بينها مسبقاً ٥ - يترجم الجسلة إلى اللغة الإندونيسية 	
<p>11.</p>	<p>CHAPTER V: The Value of Qudwah Religious Moderation (Pioneering)</p>  <p>الدرس الخامس من وسائل اكتساب الأخلاق القدوة الحسنة</p> <p>يحلل الطالب النص عن من وسائل اكتساب الأخلاق القدوة الحسنة</p> <p>المؤلفات</p> <ul style="list-style-type: none"> ١ - يميز مضمون النص بتعيين الجسلة الصحيحة أو الخاطئة ٢ - يترجم مضمون النص بإجابة الأسئلة المعدة مسبقاً ٣ - يميز المصطلحات بتعريفاتها الصحيحة ٤ - يناقش النص الفروق بينها مسبقاً ٥ - يترجم الجسلة إلى اللغة الإندونيسية 	<p>Chapter V reviews the value of religious moderation qudwah (pioneering)</p>
<p>12.</p>	<p>CHAPTER VI: The Value of Ishlah Religious Moderation (repair)</p>  <p>الدرس السادس الإصلاح بين الدعاء</p> <p>يحلل الطالب النص عن الإصلاح بين الدعاء</p> <p>المؤلفات</p> <ul style="list-style-type: none"> ١ - يميز مضمون النص بتعيين الجسلة الصحيحة أو الخاطئة ٢ - يترجم مضمون النص بإجابة الأسئلة المعدة مسبقاً ٣ - يميز المصطلحات بتعريفاتها الصحيحة ٤ - يناقش النص الفروق بينها مسبقاً ٥ - يترجم الجسلة إلى اللغة الإندونيسية 	<p>Chapter VI reviews the value of religious moderation islah (improvement)</p>
<p>13.</p>	<p>CHAPTER VII: The Value of Religious Moderation Muwathanah (love of the</p>	<p>Chapter VII reviews the value of religious moderation muwathanah (love for the homeland)</p>

	<p>motherland)</p> 	
<p>14.</p>	<p>CHAPTER VIII: The Value of Religious Moderation Al-La 'Unf (non-violence)</p> 	<p>Chapter VIII reviews the value of religious moderation al-La 'Unf (anti-violence)</p>
<p>15.</p>	<p>CHAPTER IX: The Value of Al-Urf Religious Moderation (respect for culture)</p> 	<p>Chapter IX reviews the value of religious moderation al-Urf (respect for culture)</p>

3.1.4 Design Validation

Based on the data analysis that has been conducted, validation results from experts 1 and 2 were obtained. The data showed respective percentage scores of 84.3% and 83%. According to the eligibility criteria table by Arikunto (2009), the maharah qira'ah module with the values of religious moderation is highly suitable for use in the maharah qira'ah learning process. Meanwhile, the percentage scores for media and content (material) obtained from users of the maharah qira'ah module with the values of religious moderation were 90% and 81%, respectively, indicating that it is very suitable for use.

3.1.5 Design Revision

After the product design is validated by the experts, suggestions for improvements to the module will be identified. Subsequently, the researcher will revise the design to produce a high-quality product.

3.1.6 Product Testing

The testing of the maharah qira'ah module with the values of religious moderation was conducted over two learning sessions, and the following results were obtained:

Table 1: Pretest-Post Test Scores on the Value of Religious Moderation Tawassuth (Middle Path) for PBA Students at UIN Maliki Malang

No.	User name	Pretest	Posttest
1	S. S. Z.	50	80
2	A. J. C.	50	80
3	H. K.	60	80
4	A. B. A.	50	70
5	C. E. D.	40	60
6	L. M.	50	80
7	A. T. S.	50	80
8	B. L.R.	60	70
9	M.I.	50	80
10	L. A. Q. Z.	50	80
11	F. R. F.	55	80
12	N. S.	50	80
13	S.F.F.	55	80
14	A. N. W.	50	70
15	B. A. N.	50	60
16	Z. H.	50	70
Σ		820	1200
%		51,2	75

Table 2: Pretest-Post Test Scores Chapter Values of Religious Moderation Tawassuth (middle) PBA Students of UIN Sunan Ampel Surabaya

No.	User name	Pretest	Posttest
1	A.H.M.	50	65
2	S.A	50	80
3	M.U.A	50	80
4	A.H	55	70
5	M. F.M	60	65
6	M. S.F	50	80
7	R.B.Q	50	80
8	M.Z.A	50	65
9	A.W	60	80
10	M. R.D	50	80
11	Y.N.I	60	65
12	D.Z.T	50	80
13	S.N.F	50	80
14	F.D.M	50	70
15	D.P.O	60	70
16	P.R.T	50	80
17	AS.N	50	65
18	A.T.S	55	80
19	A.D.T	50	65
20	B.	55	80

21	M.L	50	65
22	N.I	50	65
23	I.K.L	50	80
24	S.M.S.	50	80
25	Z.M.	60	80
26	L.N.I	50	80
27	I.N	55	80
28	L.A.P	50	65
29	C.N.H	55	80
30	A.M	55	80
31	S.A.A	50	80
32	F.R	50	65
33	A.A	60	80
34	I.L.F	50	80
35	H.A	50	80
Σ		1840	2620
%		52,5	74

Based on the table above, it can be seen that the average posttest score of PBA students at UIN Maliki Malang falls into the good category with a score of 75, while the average posttest score of PBA students at UIN Sunan Ampel Surabaya also falls into the good category with a score of 74. Thus, the learning process can be considered successful.

3.2 Effectiveness of the Media

Based on the table of results from the use of the maharah qira'ah module with the values of religious moderation, it can be seen that the percentage of mastery of the learning outcomes test for PBA students at UIN Maliki Malang is in the good category with a score of 62.5%, while the percentage of mastery of the learning outcomes test for PBA students at UIN Sunan Ampel Surabaya is also in the good category with a score of 62.8%, which means it is effective according to the Mastery Criteria Table for Learning Outcomes Tests.

4. CONCLUSION

Based on the data and analysis conducted, it can be concluded that the development of the maharah qira'ah module with the values of religious moderation was carried out through six steps: Analysis of Potentials and Problems, Data Collection, Design, Design Validation, Design Revision, and Product Testing. From the data analysis conducted, validation results from experts 1 and 2 showed percentage scores of 84.3% and 83%, respectively, indicating that it is highly suitable for use. Product testing was conducted, and the average posttest score of PBA students at UIN Maliki Malang fell into the good category with a score of 75, while the average posttest score of PBA students at UIN Sunan Ampel Surabaya also fell into the good category with a score of 74. Thus, the learning process can be considered successful. Meanwhile, the effectiveness of the media, based on the table of results from the use of the media, shows that the percentage of mastery of the learning outcomes test for PBA students at UIN Maliki Malang is in the good category with a score of 62.5%, while the percentage of mastery of the learning outcomes test for PBA students at UIN Sunan Ampel Surabaya is also in the good category with a score of 62.8%, which means it is effective.

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